

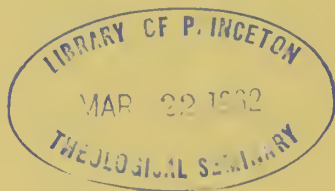
THE CHRONICLE

OF THE




LONDON MISSIONARY SOCIETY

1896



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No. 55.—NEW SERIES.]

JULY, 1896.

[PRICE ONE PENNY.]

PROGRESS IN CHINA.

BY DR. GRIFFITH JOHN, HANKOW.

THE following extract from the *Chinese Recorder* will interest the readers of the CHRONICLE. It will give them some idea of the remarkable progress that missionary work has been making in China of late. The Editor says: "In the Mission Hand-book just issued from the Mission Press, Shanghai, we note the total number of communicants in the various Protestant churches in 1893 was something over 55,000. Making due allowances for losses by deaths and defections, we suppose it would be reasonable to count an average net gain of over 5,000 per annum. This would bring the present membership of the churches in 1896 to some 70,000. But the ratio of increase is a continually increasing one, so that we may be safe in inferring that the number is even considerably larger than this. And when the amount of preparatory and foundation work which has been gone through is remembered—the books and tracts prepared, text-books and educational works, medical and scientific works, schools and colleges founded—there is certainly much cause for encouragement and call for thanksgiving."

Such is the extract, and I have read it with deep thankfulness. Compare the present with the past. In

1842, the year in which our first treaty with the Chinese Government was concluded, there were just six communicants in the whole of China—that is, in connection with the Protestant Church; in 1855, the year in which I arrived in China, there were about 500, certainly not more; in 1860, the year in which our last treaty came into full operation, there may have been 1,000; in 1890 there were about 38,000; and now there are more than 70,000, representing a Christian community of not less than 150,000 souls.

The past five years have been years of exceptional trial, and yet the increase in church membership has been exceptionally great. In spite of riots, massacres, and all kinds of outrages, there has been, since 1890, an increase of more than 30,000 communicants. It took the first thirty-five years to build up a church of six members, while a church of about 70,000 members has been built up within the last thirty-five years. We commenced our first century in China with nothing; we shall commence our second, in all probability, with more than 100,000 communicants, representing a Christian community of not less than 300,000 souls. Is not that something worth thanking God for?

The modern Mission has not been a failure in China. Looking at it in the light of *numerical* increase it has

not been a failure. But that is not the only way of looking at it. There are results which cannot be represented in figures, and they are the results which cheer my heart most as I think of the future of the work.

Two of our brave Christians, Messrs. Peng and Yan, are now in Hunan, preaching and selling books. They have been to Chang Sha, the capital of the province, and have been very cordially received by Mr. Teng, the head of the Teng-Mou-hwa printing establishment, and formerly one of the chief publishers of Chou Han's books.* Mr. Peng writes that Mr. Teng has told him that a great change has come over Chou Han in many ways. He is now reading Christian books; he has renounced spiritualism; he has given up worshipping idols; and he has severed his connection with his old anti-foreign and anti-Christian associates. Mr. Peng adds that it is fear alone that is now keeping Chou Han from coming to Hankow and paying us a visit. He remembers the fate of Governor Yeh, and is afraid that a similar fate might befall him should he turn up at any of the open ports. Mr. Peng is determined to do all in his power to induce him to come, and it is to be hoped that he will succeed. I am writing to-day, giving both Mr. Teng and Chou Han a pressing invitation. If he comes, and if he becomes a true disciple of Jesus Christ, it will be a great triumph of grace. I need not add that the joy to myself personally will be unspeakable. I have written several letters to Chou Han, and sent him not a few books, religious and scientific. I discovered him in the midst of the riots of 1891, and ever since he has had an abiding-place in my thoughts and prayers. May God turn this Saul into a Paul, and all the praise shall be His.

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"THE morning stars sang together, and all the sons of God shouted for joy, when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to the earth as a Missionary Physician. It is something to be a missionary—to be a follower, however feeble, in the wake of the Great Teacher and only Model Missionary that ever appeared amongst men; and now that He is Head over all things, King of kings and Lord of lords, what commission is equal to that which the missionary holds from Him? May we venture to invite young men of education, when laying down the plan of their lives, to take a glance at that of missionary?"—*David Livingstone.*

* The grossly obscene and blasphemous anti-Christian and anti-foreign picture books and placards published a few years since.—ED.



FROM THE FOREIGN SECRETARY.

Two urgent appeals have lately occupied the attention of the Board. One of them relates to the special needs of multitudes in Central China; the other is the cry of the starving people of Bechwanaland. Dr. John's article on "Progress in China," and the deeply interesting account of his recent journey, both of which are contained in the present number of the CHRONICLE, demand very serious and prayerful study. Such openings and such blessings from God on work already done cannot be lightly set aside without incurring very great responsibility. The Directors are very unwillingly driven to the conclusion that the Society must not at present attempt any further extension of effort without the provision being made of additional funds. Are there none among the Society's supporters who are able to maintain an unmarried missionary as their representative in the field, and will welcome the opportunity of responding thus to the Master's call, and of having a personal and important share in the advancement of His Kingdom among men?

THE condition of Bechwanaland is very serious, and is likely to be so for many months to come. The people can manage to survive loss of crops by drought, or by the ravages of locusts, so long as they have their cattle. Their cattle are their wealth. They live on the milk, they barter or sell oxen for food and clothing, they require them for ploughing, they have been practically the only means of drawing wagons over the long distances and through the heavy sands of that country. Now a new and most fatal form of cattle disease has visited the country, and has swept away the cattle. Of the vast herds possessed by Khama's people and by other tribes, scarcely an animal remains alive. Consequently starvation stares them in the face, unless help of a substantial kind is sent to them. An appeal was made by the Society at the end of May, and upwards of £450 was received in response to it. But it soon appeared that the area of the distress was too wide, and its character too severe, for any such fund adequately to cope with it. The Directors, therefore, transmitted the money they had received to the missionaries at Phalapye, Molepolole, and Kanye, and closed their fund. The more general public effort has their warm sympathy.

IT must not be forgotten that the Society, and also its missionaries, will be heavy losers by the cattle plague in Bechwanaland and Matabeleland. Our missionaries are supplied by the Society with teams of oxen for their wagons. These have died with the other cattle. The wagons of Mr. Helm and Mr. Carnegie were at Phalapye when the plague broke out, and their oxen were all destroyed. Mr. Wookey had come from

Lake Ngami with three teams of oxen and wagons to take supplies back. All these are dead. Mr. Howard Williams writes that all his oxen are dead. We shall probably hear before long a similar report from Mr. Good and Mr. Lloyd, at Kanye. It will be necessary for the Society to replace all these, or, what is more probable, to provide mules at twice the cost of oxen; otherwise the missionaries will be absolutely prevented from moving about. The missionaries also try to keep a few cows for milking. They have lost all these, and, in common with all other Europeans in the country, they will have for months to come to pay famine prices for provisions of every kind.

OUR friends in Matabeleland are also in a position of peculiar difficulty and distress. Their stations have been burned, and all their furniture and other property looted and destroyed by the rebels; the cattle plague has destroyed their oxen; provisions in Buluwayo are at famine prices, and scarcely to be had; and their work is wrecked. Many months must elapse before the natives settle down again quietly, and the effect of the war upon their position cannot at present be foreseen. The present state of feeling among the whites towards the natives will doubtless tone down after a while, but it will make work extremely difficult for a long time to come.

As there seems to be a good deal of misunderstanding about the date of the proposed deputation to New Guinea and Madagascar, it may be well to state that it will not take place until the spring of next year. R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

WRITING from one of the loveliest spots in England, 200 miles away from the roar of the great city, I feel that the injunction, "And be ye thankful," is one of the easiest commands to obey. As I leisurely review the progress of the Centenary Movement, I am able also to rejoice in hope. The raising of £103,000 for the Centenary Fund should excite our grateful praise. We shall receive still more as time goes on, for in addition to friends near at hand who are going to help us, our Australian Auxiliaries are now busily engaged in their Centenary Celebration, and are endeavouring to raise £10,000 as their contribution.

A FEW days ago a Warwickshire correspondent suggested that a Thanksgiving Fund should be opened, believing, as he said, that many who, like himself, had contributed to the Centenary Fund were so pleased that the £100,000 had been reached, that they would be willing to subscribe to a Thanksgiving Fund also. Such a suggestion is worthy of the county which took so honourable a part 100 years ago in the promotion of the missionary cause, and it fills me with fresh hope for the future. We shall not have the reaction which so many tell us is sure to come, if our thankfulness for the past is allowed to show itself in the way my correspondent suggests.

THE Home Office ideal of the Centenary Movement is not yet realised. We are trying to form an auxiliary in every church in the constituency, and to enrol every church member as a regular subscriber to our funds. When we reach this ideal, and we are moving towards it, we shall have no difficulty about funds for our present work, and shall easily complete the Forward Movement which has been temporarily checked.

THE seaside which I am now enjoying reminds me forcibly of our holiday opportunities. I trust we shall have many missionary meetings on the sands this year, and I venture to ask the help of ministers, Sunday-school teachers, Christian Endeavourers, and others in arranging ship demonstrations and other summer gatherings wherever possible. Some garden parties with a missionary purpose are already arranged. The calls from abroad for help are most urgent, and our time is short.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

SPECIAL prominence is once more given to Woman's Work in the present issue, July being one of the months when the *Quarterly News* used to appear.

THE new cards for collecting small weekly contributions for the support of teachers, evangelists, or Bible-women are now ready for issue. By giving a penny, twopence, or threepence, or sixpence a week, Y.P.S.C.E.'s and others may greatly help the Society. "The Power of the Littles" is what we now must show. These new cards are three-fold, linen-lined, and ruled to last for a year of fifty-two weeks. Be sure and get them into use. I shall be happy to send a specimen to any one intending to do so. GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, May 26th, 1896.—Rev. J. P. GLEDSTONE in the chair. Number of Directors present, 53.

Mr. G. W. Dodds was elected Chairman, and the Rev. T. Gear Deputy Chairman, for the ensuing year. Votes of thanks were heartily accorded the Rev. J. P. Gledstone and Mr. J. E. Liddiard, the retiring Chairman and Deputy-Chairman; also the Rev. J. G. Greenhough, M.A., and the various helpers at the anniversary meetings. The auditors were thanked for their services, and asked to continue the same valuable assistance. The Standing Committees were then appointed.

It was decided to open a fund for the relief of distress in Bechwanaland, caused by long-continued drought, the visits of locusts, and the cattle disease.

Board Meeting, June 9th, 1896.—Rev. T. GREAR in the Chair. Number of Directors present, 60.

Mr. G. W. Dodds expressed his inability to act as Chairman. It was decided to fill up the post at the next meeting.

The Foreign Secretary announced the result of his appeal in the papers on behalf of the Bechwanaland Relief Fund. Upon his suggestion the Board approved of the merging of the Society's appeal with a more general one to be made by a large and influential committee, including the Duke of Westminster as Chairman, Lord Loch, and Lord Knutsford.

It was reported that Mrs. Scharlieb, M.D., had accepted the post of Lady Medical Adviser to the Society.

The Board sanctioned the furlough, during the present year, of Mr. H. R. Wells, of Canton. The return to England, under medical certificate, of the Rev. J. P. Ashton, M.A., of Calcutta, was approved; and the return of Miss Smith to Peking, and of the Rev. E. Hawker, B.A., to Coimbatore, was also agreed to.

The following appointments were made:—Mr. R. Wolfendale, L.R.C.P. and S.(E.), to Chung King; Mr. A. D. Peill, M.B., C.M., to Tientsin; Mr. J. H. Brown, B.A., B.D., to Calcutta; Mr. T. H. Smith, of Sydney, to Peking.

THE "TARA" AT WORK.

By Rev. A. WILLIFER YOUNG.

FOR many years the missionaries in Calcutta have felt the urgent need for a boat with which to carry on more effectively their work in the Sunderbunds and Isamutty district. It was, therefore, with much rejoicing that a party of us went to Kaurapukur one lovely February morning to take part in the launching of a bonnie craft which had been in course of building there for the past six months, under the supervision of the Rev. W. R. Le Quesne and Rev. K. P. Banerjea.

Whilst the tide was rising we took the opportunity of

made our way to the chapel and there united in a mixed Bengali and English service, which took the form of *praise* to our Heavenly Father for the realisation of the hope of years, and *dedication* of the new boat to His service. Since then the *Tara*, which is the Bengali for "Star," has made her maiden missionary voyage, and as we return to Calcutta I propose to give a few jottings from our log-book as to the work we have been doing during the three weeks we have been voyaging.

Those readers of the CHRONICLE who know anything of the Calcutta district work will remember that that portion which is known as the Isamutty district covers a very large extent of country, and extends as far as fifty miles N.E. of



THE "TARA."

examining the new boat, and I cannot describe her better than by saying that she is a species of houseboat, 44 feet long by 10 feet wide, having two good rooms, and a tiny bath-room and cook-room, and fitted with cupboards and lockers, which latter serve the double purpose of bunks and receptacles for stores, books, tracts, &c. When it came to the launching it was a case of "all hands" to the ropes, and by the united efforts and shoutings of the missionaries and a large volunteer band of natives the *Tara* was moved, inch by inch, over the improvised bamboo rollers until, at the right moment, she took the water like a duck, and we all breathed a sigh of relief, followed immediately by a hearty cheer, as we saw on what an even keel she floated. From the little cabin rose a prayer of thankfulness to God for His goodness, and then we

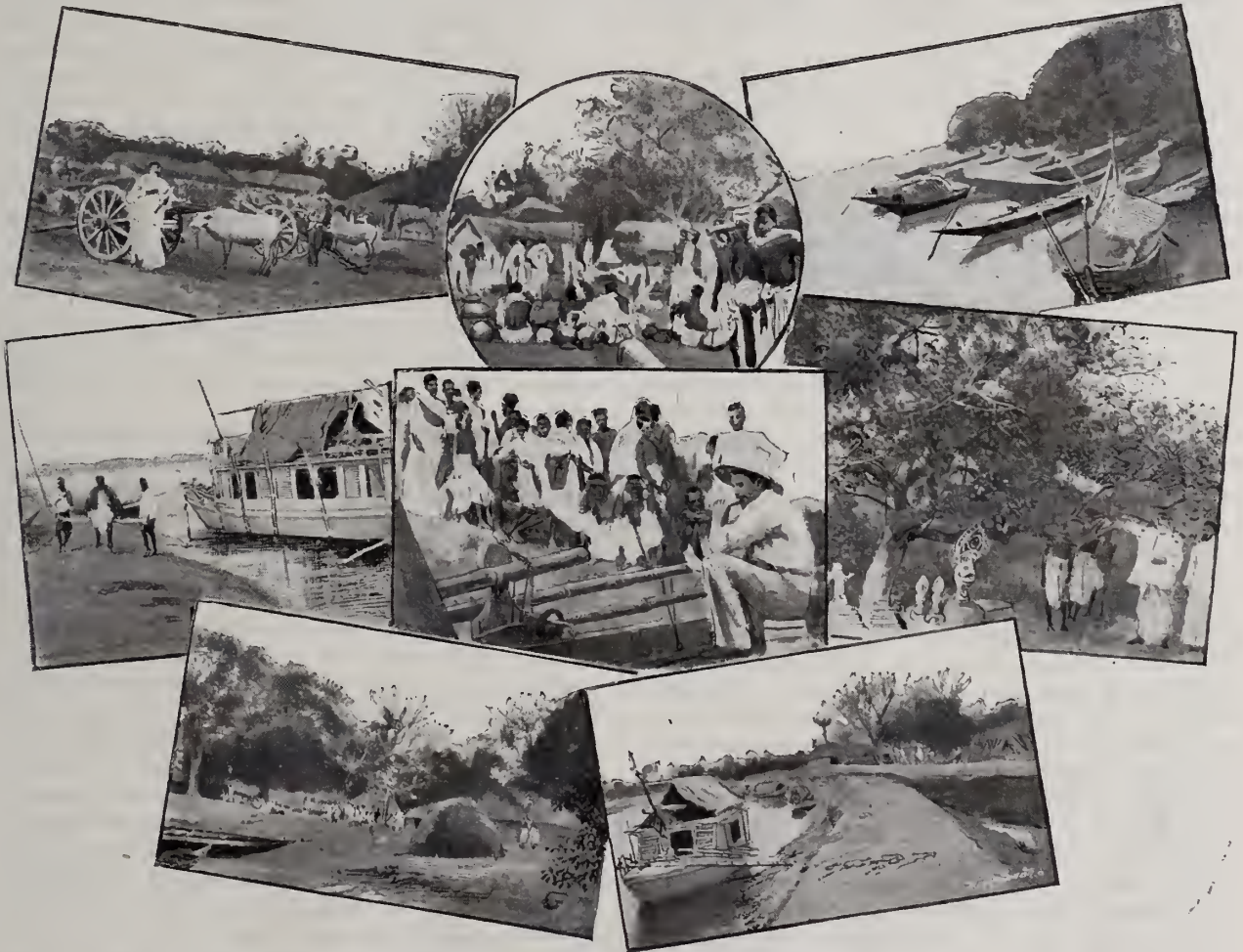
Calcutta. Within this fifty miles are planted three mission stations, from which the innumerable villages surrounding them may be visited. The Isamutty itself is a beautiful and wide river running for a long distance and forming the chief—indeed, the only—highway to the above-mentioned places.

Very early on the morning of Friday, February 14th, our voyage began; with me on board was the Rev. T. K. Chatterjea and two evangelists, Babus G. C. Dutt and N. C. Roy. For two days we had to travel along salt-water canals, winding in every direction through the Sunderbunds, until, on Sunday morning, we found ourselves at the junction of four large rivers, which made it appear as if we were floating on an inland sea.

Here our work began in earnest, and the first visit of the

day was to a place called Choitun. It was early, and there were not many people about, but we managed to gather a few together, and talked to them simply and earnestly. We were glad to find amongst the number a man who, fifteen or twenty years ago, had been a boy in one of our mission schools, and who had not forgotten the Christian instruction he had received there. As soon as the tide was favourable we went on board and got under way for Bhowanipur—not the native suburb where our Mission has its headquarters, but

thousands of people who there gather we are always sure of a congregation which will vary in number from one hundred to five hundred people. Imagine us, then, standing in the midst of the multitude of folk. The singing of a Bengali hymn, plus a goodly measure of curiosity, soon drew us a congregation, to whom the "old, old story" was told in language of the simplest. After the preaching the Rev. T. K. Chatterjea and I paid a visit to the agent of the Zemindar, for he is one of the "old boys" of the Institu-



SUNDERBUNDS AND ISAMUTTY VIEWS.

another place of the same name—a very large village, where we knew that a big *hât*, or market, would be in progress.

These *hâts* are great institutions in India. Every place, large or small, has its bi-weekly market, and natives come in from all parts, some by land, some by water, bringing their wares with them, and brisk and noisy is the scene when the bargain-driving goes on.

It is these markets which give us such grand centres for our preaching; for from the hundreds and sometimes

thousands of people who there gather we are always sure of a congregation which will vary in number from one hundred to five hundred people. Imagine us, then, standing in the midst of the multitude of folk. The singing of a Bengali hymn, plus a goodly measure of curiosity, soon drew us a congregation, to whom the "old, old story" was told in language of the simplest. After the preaching the Rev. T. K. Chatterjea and I paid a visit to the agent of the Zemindar, for he is one of the "old boys" of the Institu-

Proceeding thence, we next came to Hoseinabad and

Shakra, but neither time nor space will permit me to give detailed descriptions of each visit, so the next extract from the "Log" will be about Tauki. Arriving at this place early in the morning, we first of all had our Chota haziri, or "little breakfast," and then started forth in apostolic fashion, two by two, the Rev. T. K. Chatterjea and Babu N. C. Roy taking one direction, while Babu G. C. Dutt and I took another. Unlike the Apostles, however, we were laden with tracts and gospels in English and Bengali—in English because there is a good High School here; and, indeed, we had not gone far before we met some of the students, to one of whom I sold an English Bible.

As we went along we spoke to all the people we met. Many were very indifferent, a few were friendly and interested, and none were hostile.

We had a very interesting conversation with an elderly but still vigorous man who, when he knew that we belonged to the L.M.S., beamed upon us with delight, and told us that he had been a student in the L.M.S. school before the present Institution was built. Amongst the names he mentioned in grateful remembrance were those of Dr. Mullens, the Revs. E. Storrow and C. N. Banerjea.

There being no market at Taukee, we pressed on to Sola-danna, and, after preaching there, again moved northwards during the night. The sun was just rising as we cast anchor, and our unfurled flag apprised the people of Itinda of our arrival. The large bazaar which is daily held here enabled us to do much work in the morning, besides giving us opportunity to deal personally with some who invited us to take a seat. Amongst the latter was a guru, or teacher of a school, and he, being a Mohammedan, engaged us in a lengthy discussion about the rival claims of Mahomet and Christ. These conversations with individuals, in their homes or whilst they are at their work, are perhaps more productive of good than any other form of missionary labour. At such times the people talk to us freely, telling us their beliefs, and laying bare their difficulties, very often acknowledging readily the truth of what we say, though it must be confessed that they also sometimes make promises which they never fulfil and probably never meant to. For example, after the preaching at a place called Poalkhalli, a fakir came up to one of the evangelists and, professing great interest in all that had been said, sought to know more of the Christian religion, for already he had got hold of some fragments of the truth. His request was gladly acceded to, but when it got dark the teacher invited him to visit us on the boat. This he faithfully promised to do; but, alas! for his promise, though anchored there all night and a portion of next day, we saw nothing more of him.

In due time we reached Basirhat and Baduria. At the latter place we have a good mission bungalow, and a native ordained missionary is located there who has the oversight of a High English school for boys in addition to the evangelistic

work which he carries on in the surrounding districts. Our first visit was made to the mission compound, and we were grieved to learn that not only was cholera of a virulent type raging in the immediate neighbourhood, but that, in the compound itself, the catechist's wife was suffering from that terrible disease, and on our return journey we heard the sad news of her death.

From there it was a long but pretty journey to our next important place of stoppage. The banks of the river were high and well wooded, and the gorgeous red-flowered cotton trees contrasted well with the rich green of the foliage. This, as seen in the early sunlight and through the shifting mists, produced most beautiful effects. Rowing, towing, and sailing alternately we made Chanduria at 1.30. Its right bank—or as much of it as could be seen through the thick clouds of dust—was lined with bullock carts, from which a species of molasses, made by boiling down the juice of the date palm, were being transferred to the large country boats which lay alongside. Through this busy scene we made our way to the proper market-place, where we found a greater number of people gathered than we had seen at any other place. Quickly did a congregation gather, the majority standing, but many climbed upon bullock carts the better to obtain a view, whilst one Zacchæus I saw in the branches of a tree.

After each one of us had preached we separated and did our best to lighten our burden of literature by transferring it to other hands; in fine, when darkness compelled our return to our floating house we found that we had had a record sale, and it is to be remembered that the selling of a Gospel or giving of a tract often means a good talk on the great subject of sin and salvation and of the love of Christ for the sheep which are not of His fold.

Eleven days after we set out we reached the terminus of our voyage and the limit northwards of our Mission district. In consequence of the fact that the people of Bongong continually have the Gospel preached to them, we did not get such a large audience as usual, but still it was very interesting to meet our brother who is stationed there, and to hear from him of several earnest inquirers after Christ; and we trust that with the strengthening of that important outpost, by the placing of an evangelist there, we may in the future see the growth of a Christian community—for this we hope and pray.

Turning the boat's head round we proceeded to work back, and here I propose, instead of dealing with what I may call the main incidents, to touch upon some of the many side incidents of a journey like this, which are equally interesting. For example, one of the snapshot photographs which I took represents a congregation in boats. We had anchored one afternoon too early to go on shore, and the *Tara* was immediately surrounded by a number of youths and young men who, unable to reach us in any other way, used the boats in which they had come to

market to crowd to our windows for the sake of seeing what the strange Sahib was doing. The opportunity was too good to be lost, so one of our number, speaking from the cabin, at once began telling them the story of Him who, long ago, had walked and taught upon the shores of the Sea of Galilee and had used a fisherman's boat for a pulpit.

Nor are the children forgotten, and the little folks in England would have been interested to see the bright Bengali boys swarming around us. To them Babu G. C. Dutt spoke in the simplest language, and tried by constant repetition to get them to learn some text of Scripture, which should remain in memory after we had gone. To encourage them to learn and to speak out he had to have recourse to a bribe—a very innocent one, I assure you—nothing but an old Christmas card, which was received with great glee by the boy who acquitted himself the best. May I hope that this will suggest to some English children a use for their old Christmas cards; our stock is running short, and we shall be glad of a fresh supply.

Another incident comes to mind. One lovely moonlit night we were anchored at a place called Poora. After dinner I heard the sound of a drum and some singing. My curiosity being aroused, I went ashore and soon came to where a few young fellows in a little shop were enjoying themselves finely with their native music. As soon as I appeared on the scene they invited me to sit down, which I immediately did. After a preliminary question or two as to whence I had come and whither I was going, I had my say, and at once began asking if they knew anything about Jesus Christ. Yes! they had heard something; so that prepared the way for a talk, they, every now and then, interrupting with questions or tokens of assent. Too soon my stock of Bengali was exhausted, so I turned to the Gospel, and read to them awhile, and finally gave them the book, and left them to follow up the quest after truth. May "the Spirit of Truth guide them into all truth."

Slowly then we travelled Calcutta-wards, experiencing but few adventures, except being lost in a fog, and an incident which might have proved very serious to the best man among our crew of six. One day we happened to land close by a sacred tree, under which there were five idols. We appropriated one—by permission—and it now stands in my study as a memento of my first missionary voyage.

Thus briefly have I sketched a few incidents, which I hope may prove interesting to some of the many readers of the CHRONICLE who, I sincerely hope, will show their interest in a practical way, by enabling us to pay off without delay the Rs. 300 or Rs. 400 which still remain before the *Tara* can sail the rivers unburdened with a debt. Much has been done; four-fifths of the entire cost has been met; and we look to our friends at home to help us with the rest, that the *John Williams* of the *Isamutty* may indeed be a "star" without the slightest cloud of debt to spoil her clear shining.

"A CLEVER CAPTURE."

HAD we a *Chi Chou Evening Times*, with the orthodox juvenile newsvendors, you would, perhaps, have heard last night the following announcement: "Clever Capture of a False Foreign Devil." You purchase a copy, and read as follows:—"For several years past the Mission has been troubled with a Chinaman attired in foreign hat and shoes, travelling in a jinricksha, drawn by a donkey. This celestial goes about selling foreign sweets as infallible cures for every disease under the sun. A large red notice hangs in front of his chariot, stating his honourable connections with Ta Ying Kuo (England). He gives out at markets and fairs that the Chi Chou Mission Hospital has employed him to sell foreign medicines at a salary of 6 dols. a month (10s. 6d.). His reputation is thus established, and his quack remedies sell like wildfire. To show his supernatural power he carries about with him a large glass tube, hermetically sealed, with a bulb at one end, containing a couple of glass imps suspended in a red fluid. By grasping the bulb the warmth of the hand causes the fluid to ascend the tube, and the glass imps bob up and down, to the immense wonderment of the ignorant country bumpkins which form his audience. For several years he has kept clear of us. Our branch station of Ta'itzu-ying is about twenty-five miles away, and in its vicinity our 'foreign' quack has been recently carrying on his practice. One of our Christians happened to be at market that morning and heard this ornamented jackdaw pouring forth his eloquence. He was accompanied by a young Chinese practitioner, a partner of the firm. Business was proceeding briskly. When they had finished the Christian stated that he had two friends at his home he would like them to see very much if they would condescend to come. Most certainly. The show was packed up, donkey harnessed to chariot, and a bee-line was made for the said Christian's house, which was no other than our Mission premises. Arriving there after dark, the donkey was unharnessed. The two eminent practitioners enter a neat, clean apartment, and to their horror come face to face with a *real* foreign devil. The aforesaid jackdaw, taking in the situation, went out to feed his donkey, and, seeing his chance, made for the gate and decamped like greased lighting, leaving jinricksha, donkey, hat, boots, and his whole stock-in-trade. His partner has been escorted hither, chariot and all, and is now awaiting further orders."

Our juvenile community are highly rejoiced at the sight once more of a Tientsin 'ricksha, and are this morning busy paying New Year calls in style.

I may mention that our American neighbours, a day's journey away, had a similar experience some time ago with another "foreign" impostor, who was supposed to have been connected with their medical work and in their honourable employ.

S. McF.

CURRENT EVENTS IN MADAGASCAR.

BY REV. J. SIBREE, ANTANANARIVO.

HEATHEN OUTBREAK.

SEVERAL parts of the country have been in a very disturbed condition. One of the most serious of these outbreaks of lawlessness has occurred, I am grieved to say, in my own district, that of Analakely, although it has to a great extent been fomented by people outside the district. This movement has as its chief mover a young man who was educated at the Friends' High School, and was for some time a preacher, and apparently earnest in promoting church work. His name is Rabozaka, and he is a relative of one of the best families in my district, and is said to be very intelligent. What has led him to turn round and become a determined enemy of foreigners and of Christianity is not very clear. About a month or five weeks ago I had a letter from one of our evangelists at Anjzorobe, a large village a day and a-half's journey north, on the road to Antsihanaka, saying that things were looking serious and that cattle raids were taking place all around them. It soon appeared, however, that it was not a mere marauding movement, but an anti-foreigner and anti-Christian rising, which soon assumed alarming proportions. Large assemblies were held, and five points were laid down which, it was agreed, should be generally enforced—viz.: (1) no Christian worship; (2) no schools; (3) no road repairing*; (4) no serving as soldiers; and (5) restoration of idolatry, charms, &c. It was agreed that the evangelists and teachers should be killed, and chapels destroyed. Soon after this, one after another, five out of the six Analakely evangelists came in from the north, as they felt their lives were not safe; and at length the sixth, the one from Anjzorobe, about whom I had been getting very anxious, also arrived with his wife and daughter. He had been closely guarded for twelve days, and expected nothing but death; but, on an alarm being given of the approach of the French troops, his guards went away, and so he and his wife managed to get off in the night, and, after some perilous experiences reached Imerina in safety. It is believed by our evangelists that about twenty of our village churches are destroyed, and the nice large church at Anjzorobe has had all its benches, seats, and doors taken out and burnt for fuel. The northern group of churches and schools, about forty in number, are all broken up; the women and children have all fled away southwards or towards the forest; and the men are terrorised into complying, outwardly at least, with the demands of the rebels.† It makes me very, very sad, and how long this will last we cannot at present say.

There are, however, a few bright spots even in this dark

* In accordance with a recent Government order.

† The disturbance has also extended to part of the Faravohitra district, adjoining ours, and some of Mr. Wills's evangelists have also had to retire southwards for safety.

cloud. In the first place, I am assured by the evangelists that not a fourth part of the people have really any sympathy with the rebellion, but have only assented from fear of being killed. At Anosivola, a village very near Antoby, the station of our evangelist Ratsimba, the leading man there was threatened with death if he would not join the rebels; but he bravely replied that he would only worship the true God and Jesus Christ, and he was immediately killed—a true martyr for his faith. At Anjzorobe a heathen dance was got up in honour of the idols, and some of our school girls were ordered to join in this, but they utterly refused, and were about to be punished had not some of the people interceded and made excuses for them. At Ambohimanjaka, our furthest station to the north-east, the evangelist, Rainidafy, felt it unsafe to stay; but twenty-five of the men formed a guard for him and his family, and brought them a day's journey south, until they should be out of danger. I do not, therefore, at all believe in the utter failure of our work, or that it will not still go on as soon as order is restored. A French force was sent out northward soon after the news of these outrages came in, and I believe most of the troops have now returned. Probably the people will gradually return to their homes, and then, I trust, the evangelists may be able to resume their work. There is no doubt that a kind of blind patriotic feeling and hatred to foreign control is at the root of this outbreak; and then, as the Christian people are known to be attached to English foreigners, the old leaven of heathen feeling, still strong in so many, leads them to join in this anti-foreign demonstration. The French have evidently no easy task before them to bring the whole of this vast island under effective control and good government, and I fancy that they have hardly realised the difficulties of the position. As we have pointed out to the Resident-General, and as, I think, he sees, the Christian portion of our people are the best friends of order and obedience to the law.

In the capital itself, and in our churches which are nearer town, there has been much cause for encouragement, and both schools and congregations have been larger than before.

ORDINATION OF A MALAGASY PASTOR.

For some two years past the mother church of Madagascar, that at Ambatonakanga, has been without a native pastor. At length, however, a good man has been found to undertake this important position, and on Sunday afternoon, April 12th, he was solemnly set apart to the pastoral office. Rainimakaola was one of the early students of the College, and after his term of study was completed, he was appointed an evangelist in the northern part of Imerina. Subsequently he was taken for Government service, and was made Lieut.-Governor at Fianarantsoa. But recently he has, at his own request, been released from all military duties, so that he may devote himself to Christian work. We fully believe that he is a good and true man, and called of God as well as by the Ambatonakanga congregation. The Rev.

T. T. Matthews, as missionary in charge of the church and district, presided, and the following missionaries and native pastors took part in the service:—Pastor Andriambelo, prayer; Rev. J. Sharman, Scripture reading; Rev. J. Sibree, address to the people, from 1 Thes. v. 12, 13, 25; Pastor Andrianai-voravelona, ordination prayer, with laying on of hands, and also a charge to the new pastor; after which came the presentation, by Mr. Matthews, of about a dozen volumes of commentaries, &c., to his colleague, and of a handsomely bound Bible and hymn-book from the church, with some appropriate words from the senior deacon. To these expressions of confidence and esteem, Rainimakaola made a beautiful and touching reply, begging the continual prayers of the people on his behalf. This impressive service was attended by a large congregation, and was concluded by the Benediction, pronounced by the old pastor of one of the suburban churches of the district.

MEMORIAL AND FUNERAL SERVICE FOR MR. AND MRS. W. JOHNSON AND CHILD.

All readers of the CHRONICLE will remember the sorrow which filled the hearts of all friends of missions when the news arrived in England of the barbarous murder, on the 22nd of last November, of Mr. and Mrs. Wm. Johnson, of the Friends' Madagascar Mission, together with their little girl. Their mutilated remains were hastily buried by some of their servants in the compound of their house, at Arivonimamo, and until very recently it has not been practicable to fetch the bodies up to the capital, and give them fitting respect and honourable burial. As, however, the district is now undisturbed, Dr. W. Wilson and Mr. J. F. Radley went out to the West about a fortnight ago, and on Monday, 13th April, brought the corpses of our dear friends to Antananarivo. The sad procession was met by a large number of Malagasy, and by all the members of the Friends' Mission, as well as by many of the L.M.S., and the coffins were then placed in the Ambatonakanga Memorial Church for the night. On the following morning, Tuesday, the spacious church was filled by a large congregation to pay their last respects to the memory of these faithful servants of Christ, as well as to join in the funeral service. Almost every Protestant missionary in the city was present, including the Anglican Bishop and the Norwegian Lutherans, and also almost all the English residents in the Capital. The French Resident-General, M. Laroche, together with several French officers and civilians, also attended, as well as the British Vice-Consul, and the Prime Minister and other high officers, together with Princess Ramasindrazana and several ladies of the Court, were sent by her Majesty the Queen to represent her and express her sympathy.

The church was partly draped in black, and the coffins were covered with wreaths of flowers. The service was partly in English and partly in Malagasy. The Rev. T. T. Matthews presided, and the following took part in the service:—Rajafetra, who had been one of Mr. Johnson's

pupils and friends, read appropriate Scripture passages (in Malagasy); Mr. J. C. Thorne, brother-in-law of Mr. Johnson, offered a most pathetic prayer (in English); Mr. H. E. Clark gave an address in English, and Rev. B. Briggs in Malagasy; and Rev. T. T. Matthews concluded the service in the church by prayer in Malagasy. The English hymn, "O God, our help in ages past," and a Malagasy version of "Abide with me," were also sung, the latter hymn having been composed by the venerable Mr. J. S. Sewell, Mrs. Johnson's father, when he was a missionary here. A short service was held at the grave side, entirely in English, at which Mr. H. F. Standing read passages of Scripture, Rev. J. Sibree gave a short address, and Rev. C. Jukes concluded with prayer and the Benediction. So concluded one of the most memorable services ever held in this country, and one of the saddest incidents in the history of missions in Madagascar.

IMERINA CONGREGATIONAL UNION.

Notwithstanding the disturbed state of the country, it was considered best not to omit holding the usual six-monthly meetings of this Union in April, and accordingly they were held, as usual, on the 15th and 16th of the month. Although the representatives of some districts could not come, there appeared no diminution in the attendance of delegates, and both at the services on the Wednesday and the Thursday some of our largest churches were quite filled. Sermons were preached by the Rev. R. Baron at Faravohitra Memorial Church, and by Mr. H. E. Clark at Ankadibevava Church. Additional interest was given to the great meeting on the Thursday morning, at the Ampamarinana Memorial Church, by the presence of our French Protestant friends, representing the Reformed churches of France. After a good address on the subject of "Patient Endurance in Well-doing," by the chairman, Pastor Andriamanana, M. Lauga spoke with much vivacity and earnestness in the French language, telling the people of the persecution of Protestantism in France, and of the link they had thereby with Malagasy Christians, and assuring the audience of the continuance of religious liberty under French rule. M. Prof. Krüger spoke in a somewhat different strain, on the text, "Cursed is the man who trusteth in man and maketh flesh his arm," urging the delegates to reliance upon God and His grace and power rather than upon human aid in carrying on Christian work. Mr. H. F. Standing translated most fluently and ably into Malagasy from French. The service was concluded by a capital address, full of telling points and apt illustrations, from the Rev. C. Jukes.

As usual, during the time of the great men's meeting at one of the memorial churches, a large women's meeting was held at another of these buildings, that at Ambatonakanga, which was also well attended, and at which a good address was given by a Malagasy lady, one of the teachers in the Friends' High School, on the subject of "Envy," as a besetting sin of many professing Christians.

GREAT CONVENTION OF SOCIETIES OF CHRISTIAN ENDEAVOUR.

It may not possibly be known to many friends of our Mission in England that the "Christian Endeavour" movement has taken firm root in Madagascar, at least in Antananarivo and its neighbourhood, and that several hundreds of our young people are now banded together in societies for mutual help and encouragement in serving Christ. Almost all the city churches have such a society, and so also have many of the stronger village congregations near the capital. The presence among us just now of MM. Lauga and Krüger from France suggested the propriety of a great united meeting, which was accordingly held on Monday, April 20th, at the spacious chapel at Amparibe. Long before ten o'clock the building was crowded in every part by the young men and women, the places to be occupied by those from the various churches being pointed out by large printed labels. The vast assembly, probably from 1,300 to 1,400 in number, was an imposing sight, whether from the platform or from either of the two great galleries. The order of service followed much the line of similar gatherings in England or America. Mr. J. C. Thorne presided and led the assembly in the united offering of the Lord's Prayer and the simultaneous reading of Scripture. Five hymns were sung, four of which had been specially printed, together with the Sol-fa notation; and these were interspersed by short prayers, in which one member of each of the great divisions of the societies present led the devotions of the assembly, and also by short passages of Scripture, which had been previously chosen and learnt by heart by each division, all the members of that section standing up and repeating the passage together. Among the passages chosen were 1 Cor. xv. 58; Rom. xii. 1, 2; Eccles. xi. 9, 10; Matt. v. 13, 14, &c., &c. M. Lauga then gave a lengthy address on the subject of the "Divine calls to Men," which was translated by Mr. H. F. Standing; and M. Krüger also gave a shorter address, based on an interesting tradition about James, the Lord's brother, which was translated by Mr. J. T. Radley. The success of this meeting and the general interest shown in it leads us to hope that there will in future be an annual convention similar to that just held. It may be noted, in conclusion, that our Malagasy Christian Endeavour societies are known by the name of "*Fikambanan' ny Kristiana Tanora*"—i.e., "Union of Young Christians."

FROM THE SECRETARY OF THE WATCHERS' BAND.

AMONG the many interesting meetings which were held in connection with our Anniversary, that of the Watchers' Band occupied a very prominent place. The attendance was large and enthusiastic, and the presence of so many Branch Secretaries and members, some of whom came from long distances,

was very encouraging. I think that none came farther, and certainly none were more heartily received, than our friend Mrs. Roby Fletcher, of Adelaide, whom we had the pleasure of welcoming as representing our South Australia Division. The chair was admirably filled by the Rev. J. R. Jowett, M.A., whose testimony to the helpful influence exerted by the Band was very valuable. The addresses were stimulating and instructive, and many must have been deeply touched by the pathetic appeal of Dr. Ashton, in relation to the checking of the forward movement at Kachhwa.

A COPY of the Fourth Annual Report, which was presented at the meeting, was enclosed in the last number of the CHRONICLE, and should be read by all who are interested in the work of our Society. Additional copies will be gladly supplied through the Branch Secretaries, who may obtain on application the number required.

I REGRET that the limitations of space have prevented my including in this report many valuable paragraphs from the reports received from the various Branches which I had marked for this purpose. The following selection from them gives very satisfactory evidence of the influence of our organisation upon our members and upon the churches with which our Branches are connected:—

"The formation of our Branch has quickened our church's interest in mission work."

"The missionary interest of our church was never so great as it is now."

"Increasing interest owing to growing knowledge."

"The result of increased knowledge is manifest in the public prayers of our members, and their greater definiteness is particularly noticeable."

"Since the formation of the Branch all our public prayers are pervaded by more of the missionary spirit."

"Until the formation of our Branch a missionary prayer-meeting had been almost unknown in our church for some years."

"Many members testify that they used to think of missionaries only at the yearly anniversary meeting; now they remember and pray for them every day."

"We have every reason to be thankful for the good influence of our Branch. We form our Missionary Committee from it, and among other helpful work done has been the collecting of small weekly contributions, which have amounted in the year to £7 15s. 9d."

"The contributions of our church have been nearly doubled."

"The members of our Branch have collected £100 for the Centenary Fund."

"More missionary boxes used."

"Thirty now taking the CHRONICLE and *News from Afar*; in 1894 not a single copy was sold."

"Thankful to report a great deepening of missionary interest, and as a practical outcome the Branch has undertaken to raise £15 annually for the support of native evangelistic work in India."

"Three girls in one family, all 'Watchers,' working in a mill, and earning from 12s. to 14s. a week each, have given, through the W.B., £2 11s. for the L.M.S. during the year."

"Our members have collected over £35 for the Centenary Fund, and though our Branch does not increase largely, we are striving to do the small things for the Master, if we cannot do the great, and rejoice in the privilege of thus serving Him, and of helping forward the coming of His Kingdom."

THESE extracts clearly show that above and beyond all the precious spiritual results which cannot be tabulated, a considerable amount of *direct financial help* is given to our Society in addition to that which appears in our balance-sheet.

JAMES E. LIDDIARD.

WOMAN'S WORK



FAR FROM CIVILISATION.

PERHAPS most of you know that Urambo, where we have been working for the past seven and a half years, is in German East Africa, 600 miles inland from Zanzibar.

We left England in June, 1888, and joined Mr. Draper, who had gone out the month before with Mr. Swaun, in Zanzibar. Having crossed over to the mainland in an Arab dhow we were soon on our way inland. I was carried in a basket chair slung on a pole by two men at a time. Our marches at first were very short ones to let the porters get used to their loads, so that we were about a month in reaching Mpwapwa, the C.M.S. station 200 miles inland.

We had a very pleasant day with Mr. and Mrs. Cole, but you may imagine how I felt when I said good-bye to her, knowing it must be many a weary day before I saw a white woman's face again—in fact, until last September, when I met her at the door of her house, I had not seen a white woman.

The journey from Mpwapwa was very trying to me, and I arrived at Urambo in November quite out of health.

We found poor Mr. Brookes, who had been alone for

about eighteen months, eagerly waiting for us; and in a few days he left for the Coast. How little we thought of the sad fate in store for him.

As soon as I was able to do so I began a school for girls. I had brought a girl from the Universities' Mission in Zanzibar with me, and she helped me a good deal. The services were held at that time in the Coast language.

We had about seven girls to begin with, but at first they were very shy of coming—it was such a new idea that *girls* should learn anything.

The women do all the digging, planting, harvesting, grinding, cooking, &c., so that they consider their time very valuable, and think they confer a favour on us by coming to school. Then many of them accompany their fathers or husbands to the Coast, which means an absence of six months, and they come back with very little recollection of what they have learned.

I cannot describe to you the utterly degraded and ignorant state of these poor Wanyamwezi girls. From the age of infancy, almost, there is no control exercised over them in any way, and they literally run wild until they get married, when they become one of three or four wives, and the husband is very strict with them.

When they become mothers they are, as a rule, devoted

to their children, but many do not care to have any, being too lazy to look after them.

We began a sewing-class, and each girl made herself a white dress ; but they do not care for sewing, and prefer the native dress, which consists of a large square of cloth brought round under the arms, crossed over in front, and tucked in. This reaches to the feet, and leaves the arms quite free.

The destruction of our house by fire, in 1890, was a great hindrance to the work. We lost all our books, harmonium, &c., and had to live in the schoolroom. I taught the girls in our tent, but it was very hot and much too small for our increasing numbers. The year after the fire was a very trying one for us. We had nothing to read, and were for a long time without any mails. In 1891 our little girl was born, and she was the greatest joy and comfort to me. I never knew what it was to feel dull or lonely after she came. The women came from all parts of the country to see her, and I soon had any amount of girls wanting to be nurses.

About this time we began the services in the native language. My husband had been reducing it to writing and translating the Gospels, and the people were greatly delighted to hear their own tongue. The first hymn we taught them was "Pass me not, O Gentle Saviour," and we were surprised how quickly they picked it up. When we left in September, last year, they knew twenty-one hymns, besides the Commandments and verses of Scripture, and prayers.

I used to have about half an hour's singing after school every day ; and Mr. Draper, who had charge of the boys, taught them the hymns ; and on Friday afternoons we had a united practise, which was always well attended.

We had nine girls who had been given us at different times by the chief. These lived in the house, or, if married, in a native hut inside the stockade, and we had them quite under our control. We also had about twenty boys who lived with us or Mr. Draper.

The wives of the chief often came to see me, the principal wife especially, and her little girl used to come and stay with us. I hope when we go back to have her with me entirely. Our little Iris was a great favourite with the people. She spoke the language like a native, and used to grind and cook in the most approved native style, making porridge, &c., for her visitors.

We used very often to go out when it got cool in the afternoons, with all the girls and baby, and call at different villages, inviting the people to the services and talking to them. They called Iris the Luck of Urambo ; and

when she was ill they would come and say : "Don't look sad, mistress ; she will not die. We know it." Before we left we had crowds of women and children each bringing some small present for her and me—perhaps a bead necklace, or two wire bracelets, or a basket-work cup, and they said : "Won't you bring Kibibi (little mistress) back?"

"No ; she must stay in England and learn many things."

"But how will you leave her, poor mistress ? But *you* will come ? One harvest, one planting, and another harvest and you will be here."

Our Sunday services were well attended, as many as 400 often being present. The daily service was also very good.

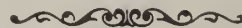
Then we had magic-lantern entertainments, which were crowded, the favourite slides being those on the life of Christ.

We have had a most delightful companion in Mr. Draper ; he is one of the best men I ever met. He is quite alone in Urambo now, but writes most cheerfully. The services are crowded ; both chiefs come, and the girls attend regularly.

Before we left, about forty-five chiefs of neighbouring districts came to say good-bye and beg us to return.

So far the results have been disappointing, for we have no converts. Still we do not despair. We feel sure the time is not far distant when these poor, darkened souls shall come to the knowledge of Jesus as their Saviour.

ADA M. SHAW.



MIRZAPUR DAY-SCHOOL.

THIS is a picture of one of our day-schools in Mirzapur, North India. Most of the girls are Hindus. They are grouped about the steps of a building in our Mission compound, as their own school-house was not a suitable place for the photograph.

It was a brilliant morning in our cool season just before last Christmas that the exciting event took place. Perhaps the reader may smile, but if he had never had his photo taken before, he would, no doubt, have been just as elated as was each of these thirty-five girls of mine.

I should like to tell you a little about one or two of them. The two in the back row at the left hand, in front of me, are old girls ; not in age, for they are only about eleven and thirteen, but being, according to Hindu ideas, considered too old to come to school any longer, were removed last spring. It was as a special favour that I was allowed to have them in the group.

The fourth in the same row is an interesting girl. She is an orphan, and belongs to poor village people. Though staid-looking, she is only about eleven, but has cataract of both eyes. She came to the school five or six years ago, when she was living by begging. The Hindu woman in whose house the school is kept took pity on her, and has fed and sheltered her ever since. She has turned out an intelligent scholar, specially well-up in Bible knowledge, and is, above all, a firm believer in Jesus. School influence and being an orphan have resulted in her being yet un-

to house-work, so as to gain favour in the eyes of her mother-in-law. Nothing daunted, Sukhdei rose at early dawn, bustled through her scouring of cooking pots, etc., and before school time presented herself before her granny, saying: "I've done all my work, now will you stop me?" So she still comes to school.

In front of the children, on the ground, you will see the writing materials used in school. They are sheets of tin on which, by means of the reed pens and wet chalk from the funny little pots, most of their writing work is done, in the strange, square Hindu characters which are visible on the "slates."



L.M.S. DAY-SCHOOL, MIRZAPUR, NORTH INDIA.

married. She made up her mind not to be married till twelve years old. What will be the future of this girl? Let us pray that she may have courage to confess Him whom, as a child in the Mission-school, she has learnt to love.

About the middle of the group, a little to the right, you will see a small person with a tinsel edge to the *sari* round her face. She is Sukhdei, who, though little in size for her ten years, has much determination of character, and is fond of learning. Lately, the granny with whom she lives decided that she had had enough of schooling and must stick

Next to the pillar at the right hand, dressed in white, is Mary, the head teacher of this school. She is one of our big orphan girls, an earnest Christian, and it is largely owing to her good influence and conscientious teaching of the Bible lessons that there is such a decidedly Christian tone in the school.

One hour every day out of the four school hours is given to religious teaching of different kinds.

I wish you who look at the faces of these little brown Indian sisters could only know them, for then you would love them as I do.

A. WAITT.

IN MATABELELAND.

BY MRS. HELM.

OUR work in Matabeleland has been till now almost without success. There are only a few converts; but these, so far as we can see, are true, earnest Christians, and have remained faithful in spite of the trials and temptations of the last two or three years. We are trying to teach the children to come to school regularly. Mr. Carnegie takes a great deal of trouble with them, and some of them are really getting on very well. As in all other countries there are, of course, clever and stupid children, and of the latter I think we have a very fair share.

Mrs. Carnegie and I began sewing-classes; the girls, and even the boys, like sewing very much. We give them patch-work to do, and the more advanced make dresses for themselves. Almost every day we have half-a-dozen or more girls coming to work; they generally stay from one to two months. As a rule, they sleep at their own homes, but often they remain with us. They receive little pay, but they have the privilege of going to school in the morning, and, if their work is well done, of having a sewing lesson in the afternoon. They then amuse themselves in the evening with needlework, writing, or spelling, generally superintended by one of the permanent servants of the house whom we have brought up almost from babyhood.

The Matabele are very fond of singing, and many of them, though not Christians, know a number of hymns by heart. They used to come on Sunday after service to my sitting-room, where I played my American organ while they all joined in singing the hymns. When my room became too crowded, Mrs. Carnegie played her harmonium, which she had taken to the church, so that there should be room for all the natives who wished to join in the singing. We have a selection of about fifty hymns, for which we are indebted to the late Rev. W. Sykes, Mrs. Carnegie's father, and one of our most lamented missionaries.

We missionaries' wives do not, as a rule, visit the villages, as it is impracticable; but we are in constant contact with the women, for they sometimes come for work, and often bring things for sale, such as baskets, mats, etc. We are very anxious that the industry of making these things should be kept up, for not only are they very useful, but they are also a means of livelihood to the women. We therefore encourage them by almost always buying any article which they have brought for sale.

The present unfortunate war will, I am afraid, stop all teaching for a time, as all the Mission premises at Inyati, Hope Fountain, and Bulilims are entirely destroyed.

On Sundays we have lately had splendid congregations, and our church is now too small for them. One missionary remains on the station, while the other holds services at villages six or seven miles away. Mr. Carnegie has formed an entire new station some twenty miles from Hope Foun-

tain. He has built a small church there, and from time to time he goes to the place for a week to hold services and to teach.

We are in great need of native teachers; our towns are spread over the whole country, and it is impossible for children to come so far to school every morning, though even now they come long distances. Some men who come regularly to church have to walk a distance of about seven miles each way, and this is no easy matter in the heat of our tropical sun.

We also want a lady teacher, and I do hope that our Directors will see their way clear to help us in this. We missionaries' wives have so many different kinds of duties that it is impossible to give as much time to native work as we should like. We now look forward to a brighter and happier future for our natives, who, though they give us so much trouble, are yet dear to our hearts.

 LETTERS FROM MADRAS.—II.

DEAR L,—If you will come across the compound with me, I shall introduce you to the largest of our girls' schools. The building is new and very commodious. When I came to Madras, in 1877, this school, a small one then comparatively, was held in an old, insecure building on this same site, which totally collapsed in a severe cyclone in 1884. Fortunately the children were all brought out safely before the catastrophe happened, but the difficulty was how to accommodate them now that there was no school-building. After some make-shifts, we were at last compelled to have them in the verandah of the house, much to our own inconvenience and theirs also, for there was not enough room for them. Steps were taken to have a new building erected as soon as possible. Indeed, the building as you see it now, uniting beauty with utility, was erected entirely by private effort, and the Society's funds were spared any expense. It consists of two stories, as the most had to be made of the site, which is not a large one. In the lower of these the younger children are taught, and in the higher one are the classes for the older girls. This school has an attendance of 200 girls of all castes. In our Mission-schools we ignore caste, so that here you can see the Brahmin girl sitting side by side with a girl of the Sudra caste.

What a bright, pretty appearance a school of Hindu girls has; there is so much variety of colour. That small child is dressed in a bright scarlet cloth, that other in a yellow, and this one in a vivid green. Their light-brown skins also add to the richness of effect. You see the black marks round their eyes to make them look larger, and their finger-nails dyed with herma. Look at the jewels in their ears and in their noses, the bangles on their arms, the anklets on their ankles, the rings on their fingers and toes, and the flowers in their hair. You see these two little girls looking so strange among the others with their clean-shaven heads; they have lately

been to a temple, and an offering of their hair made to the god. A great change for the better has taken place in female education in India. Formerly it was difficult to get girls to come to our schools, and inducements had to be held out, but now they not only come, but they pay their fees, which are on a graduated scale, and buy all their books, even the Gospels which they use daily in their classes. This change is, no doubt, owing to the enlightenment of the men, who are now beginning to have some right ideas as to the education of their women. As caste girls are taken away so early from school, owing to the Hindu idea that when they reach the age of eleven or twelve it is not respectable for them to be seen in the streets, we have to make the most of our opportunities during the short time we have them with us. In our schools the ordinary branches of education are taught in the vernacular, and those who are willing to pay for it can also learn English. A Bible lesson is given during the first hour in the morning, and the good seed thus sown has borne some precious fruit.

Some of the women working as teachers in our zenanas and schools heard first of Jesus in our day-schools. In describing Chulay School, which is close to us, I have also been describing our other four girls' schools, for they are all alike, the only difference being that they are not so large and are held in rented buildings.

These day-schools are planted down in thickly-populated heathen quarters, and form a very important part of our work of evangelisation, for they are attended by the future wives and mothers of India. Besides the day-schools for heathen girls, there is a large boarding-school for Christian girls, where the daughters of our native Christians are being trained and educated. It is called a boarding-school, as many of the pupils come from up-country stations, and reside on the premises. A good, thorough education can be given in our boarding-schools, as the girls, being Christians, are not taken away at an absurdly early age as in our day-schools, but remain on as pupils till they are fifteen or sixteen, and in some instances until they are married. The boarding-schools have much to do with the welfare of our native Christian community, as in them are educated the wives and mothers of our native Christians. It is rather amusing to see one of our native Christian young men in search of a wife.

He comes to the lady in charge of the boarding-school and tells his errand generally very sheepishly, and asks either for a good-looking girl, or one that is well educated, or one that he has previously heard of and that has been recommended to him. If he is a very eligible candidate for marriage, and has in view no particular girl, the lady may bring him into the school and let him have a look round, but this is not always desirable, as the girls generally know what he is looking for, and it adds to his embarrassment. When he has made his choice, and the girl consents to receive him as her suitor, they are introduced, and the courting begins; but as the marriage generally takes place in about a month's time, they

cannot know a great deal of each other before marriage. Strange as this seems to us, it is quite in accordance with their Eastern ideas, and is infinitely preferable to the Hindu marriage custom, where the boy and girl know nothing of each other, and have no voice in the matter at all.—Your friend,
CHRISTINA BROWN.

JOTTINGS FROM LETTERS.

EXTRACTS FROM A LETTER FROM MRS. CARNEGIE TO MRS. HELM.

"WE can imagine how astonished you must have been to hear of the Matabele having risen. We knew literally nothing of the affair until half-past two on the morning of the 26th March. Then Mr. Higginbotham rode out from town with a dispatch for us from Mr. Duncan, saying it was imperative for us to go into town at once. Mr. Higginbotham explained that several white families had already been murdered, and that Mr. and Mrs. Selous had had to escape into town. The Reeses had been also sent for, and they got their message exactly at the same hour and day as we got ours. We left at about ten o'clock in a cart and mules which Mr. Duncan sent, taking only a few clothes with us, and expecting to return in a few days' time. I had not the remotest idea where to go to, and thought Mrs. Colenbrander's would be best. When we got there she said that she would gladly take us in, only we could not sleep there, as it was too far from the laager in case of a night alarm. She advised me to go and ask Mr. Duncan what to do. After lunch Mr. Cardigan drove up with me to headquarters, and soon old General Willoughby was at the cart. He did not like it that Mr. Carnegie had not come as well, as he thought it was too risky to be out of town. He asked me to wait a bit whilst he went to arrange about us. After some delay he returned, saying we were to stay at the Carter Hotel. We had one room, so you may imagine it was rather crowded. That night, about one o'clock, four heavy shots were heard in quick succession. This was taken as an alarm that the natives were near, and in a few seconds men were hurrying all over the place to take off to the laager in the market square all women and children who were not already there. Mr. Hammick (clergyman) had promised to help me if there were need, and we were all of us ready to move at any minute if there were any need. In a very few seconds we were all trooping off, Mr. Hammick carrying my wee baby (three weeks old), but we were hardly out when horsemen were racing everywhere, saying: "It's a false alarm; it's only some dynamite that has exploded by accident in the well." So we marched back again and slept in peace till morning. Next day there was great excitement and talk of rebels all around us. In the evening everyone was making for the laager, but I said I was so certain that the natives would not attack the town that I preferred remaining in our room. However, at eleven o'clock, when we were all fast asleep, Mr. Hammick knocked, and said there was firing going on all around where the pickets were, and he thought we ought to go to the laager for the night, so, to save him further anxiety, we took our pillows and blankets and marched off. The laager is enclosed all round, first with barbed wire, then any amount of sand bags. All round are waggons, most of them belonging to people who had trekked in for refuge, and some for the volunteers on guard and ammunition. Then,

lastly, was the large market hall, crammed with women and children. I just looked in, but that was enough. There were nothing but long rows of children lying on the floor, and their mothers sitting by them, some trying to lie down as best they could. A lot of babies were screaming, and some elder children were nearly choked with whooping cough. I turned to Mr. Hammick and said: 'I would rather stay outside under one of the waggons.' However, just then I was recognised by some gentlemen we didn't know, who took us round to one of the billiard rooms, which had been turned into a laager hospital. He spoke to Dr. Parkin, and we, pilgrims of the night, were admitted and shown a small space which we could use. We soon had a blanket spread down, and each with a pillow and blanket made ourselves as comfortable as we could. Milly and Mary (servants) were under one of the waggons outside. I was in terror lest Muriel (2½ years) or baby should awake and disturb the patients, so could not sleep; but they were both very good after all. The screaming of the children in the adjoining hall was very trying, and I did pity the poor mothers. Up to the time we left there were five additions to the laager family! At six next morning the gates were opened and we all trooped out like a flock of sheep and goats. The next few days were just a repetition of the previous ones—great excitement and all sorts of rumours. I slept only four nights in laager, and then decided to risk it and sleep in our own room. Milly and Mary slept in our Scotch cart just outside our door, which faced the back-yard. Everything is still going on in the same way in town. It is most depressing, especially for the 600 women and children in the laager. The people all round were crowding to Hope Fountain. They were safe from the white people there, but not from the rebels if they came to attack them.

"Palapye, 19th April, 1896."

[Since that time Hope Fountain has been entirely destroyed.—ED.]

"MARY M. CARNEGIE.

NEWS



PERSONAL NOTES.

CHINA.—Mr. W. H. Wickham, who has discharged the onerous duties of treasurer of the Alice Memorial and Nethersole Hospitals, Hong Kong, has resigned the post in view of his return to England for a well-earned holiday, and is to be succeeded by Mr. W. H. Whiting, Chief Constructor in H.M. Dockyard.—The Rev. D. S. and Mrs. Murray and Miss Kerr reached Yen San early in April. "Yen San looks very dreary yet, with its all-prevailing muddy colour," writes Mr. Murray; "but we trust that if we cannot turn the material desert into a fruitful field we shall, by God's grace and power, be enabled to turn the spiritual desert into a very garden of the Lord. I shall not speak of needs just now, but I should like to know if it is true, as I have been told, that not one self-supporting lady can be got to come to the aid of our

brave sister, Miss Kerr, who will soon be overwhelmed with her work. Much of her work will have to be done single-handed, and in many different corners of this our 'parish.' Would that some whole-souled woman would come to our sister's aid."

INDIA.—On April 24th, there passed away from Calcutta to her rest and reward, a lady who served the missionary cause with remarkable though quiet energy, all through her life, the daughter of a remarkable mother, equally devoted. The mother was connected with Union Chapel from its beginning, and she and her daughter all through life were most devoted, active, and useful members of the church. Mrs. Johnstone died in 1864, and had collected for the Bengal Auxiliary of this Society a sum equal to £1,900, or more than £60 a year, whilst Miss Johnstone, up to 1881, collected over £3,000, or more than £70 annually. But with diminishing results, her efforts continued until death. Last year her contributions are reported as 111 rupees. These amounts were obtained not in large gifts or as the results of great personal influence, but solely through zeal and steady persistence. In one year, for instance, the number of contributions received by Mrs. Johnstone was 98, and by her daughter 88. For some years it was their rule to write five notes daily on behalf of the Society. Another daughter, Cecilia, was equally zealous and industrious in behalf of the Baptist Missionary Society. She was an invalid, and her special work was in making fans which were sold in behalf of the Society's funds. In the course of her life she disposed of many thousands. Mrs. Johnstone was a most energetic woman, whose sympathies went out in various directions. Probably no woman in Calcutta visited more unfortunate afflicted people and sick children. The L.M.S. has been deeply indebted for more than fifty years to these good women.

MADAGASCAR.—Princess Ramasindrazana (the Queen's aunt), the owner of the land at Tsiafahy upon which the Mission house stands, has kindly presented the land to the Society for the use of its missionaries for as many years as the Society may require it.

AFRICA.—Mr. Wilkerson has been detained at Phalapye, on his way to Matabeleland, on account of the rinderpest. When crossing the Seguan River he rescued one of his men from drowning.—The Rev. D. Carnegie, referring to the destruction of the Mission station at Hope Fountain, says:—"My work among the people was just beginning to increase and deepen; a few lads had begun to study in earnest; my school was my heart's delight; and on Sunday our services were intensely interesting and heart searching. Now, alas! what is there left? Nothing. The whole place is deserted and desolate, and burned to the ground. My heart has no words to utter its grief. Pray for us. May God keep us from doubting His love and mercy."

SOUTH SEAS.—Miss Sievewright, of Melbourne, niece of Mrs. Lord, of Madagascar, has been appointed to take charge of the public school at Avarua, Rarotonga, and was hoping to leave Australia early in May.—At the marriage of the Rev. S. A. Beveridge and Miss Glasson at Apia, on April 2nd, the girls of the Papauta High School took part in an English service for the first time. They constituted the choir, and sang the anthems and hymn in English most creditably under Miss Schultze's conductorship.

THE ORDINATION OF MR. J. W. DEVADASAN.

ON Sunday morning, the 22nd inst., the London Mission Church at Pursewaukum was crowded, on the occasion of the ordination of Mr. James W. Devadasan, senior evangelist in Madras. In view of this function the church had been thoroughly repaired, painted, and newly matted. The repairs were executed by means of the Centenary contributions of the people. Miss Barclay and her school-girls paid for the mats, a Christian family presented the church with four handsome hanging lamps, and two sisters placed a beautiful carpet on the platform. The church now looks exceedingly nice, and reflects great credit on the congregation, who have striven hard to make it a worthy house of worship.

On the previous Saturday, at 6 p.m., a preparatory service was held, when the Rev. C. G. Marshall preached a powerful sermon on Colossians i. 28, 29, to a very large congregation.

The time fixed for the ordination service was 8.30 a.m. on Sunday, but long before that time every seat was occupied, and the people crowded outside the doors.

All denominations of native Christians were represented. The service was commenced by a short prayer in English by the Rev. J. R. Ward, followed by the singing of a hymn by the congregation (led by Miss Barclay and the boarding-school girls), and the reading of Eph. iv. 11-13, and 1 Tim. iii. 1-13, in Tamil, by the Rev. R. C. Porter, of Salem. Then

the Rev. W. Robinson, of Salem, offered a fervent prayer; which was followed by the singing of a hymn, set to a Tamil air, specially composed for the occasion, and accompanied by the harmonium and two violins. The usual questions were asked by the Rev. C. Patharsady, and, after suitable replies had been given by the candidate, the ordination prayer was

offered by the Rev. C. G. Marshall, of Tripatoor, while Messrs. Phillips, Ward, Robinson, Patharsady, Porter, and Organe laid their hands on Mr. Devadasan. Another hymn was sung, and then the Rev. M. Phillips delivered the charge, taking Acts vi. 3-5 as the basis of his remarks. After the singing of another hymn, the Rev. G. W. Organe closed this interesting meeting with a short prayer, and the Benediction in English.

In the evening the church was crowded again, when the Rev. J. W. Devadasan and the Rev. W. Robinson conducted Divine service. Mr. Robinson preached a very instructive sermon on Matthew xxiii. 8.

The Rev. J. W. Devadasan is the son of the late Rev. W. Devadasan, the first pastor of the London Mission Church in Nagercoil. Mr. W. Devadasan was a

Brahman convert, and one of the most eminently devoted servants of Christ who have yet appeared in the Indian Church. He was ordained thirty years ago when the late Dr. Mullen visited South India. He was greatly beloved by Christians and heathen. He so developed the large church (the largest native church in India) over which he



THE REV. J. W. DEVADASAN AND FAMILY.

presided, that he was able to support a number of catechists and schools by the contributions of his people. He always wore a belt on which "Believe in Jesus" was written in large letters. His "Life" has been published by a native Christian friend, and is read with great interest by Tamil Christians. An abridgment of it is now being published in English by the "Christian Literature Society."

The Rev. J. W. Devadasan was brought up under the influence of such a father, and educated in the London Mission School, Nagercoil, where he was afterwards engaged as a teacher. From his childhood he had a desire to be a preacher like his father, but shrank from the responsibility which the work involves. It was after coming to Salem, and under the sympathetic guidance of Mr. Robinson, that he decided to become an evangelist. As he had not passed through a regular theological course of training, Mr. Robinson read with him selected portions of Dr. Wardlaw's Lectures, Elliott's Commentary on the Romans, History of Doctrine—prominence being given to Baptism, the Lord's Supper, and the Atonement. Mr. Robinson writes:—"James was a diligent student who did his work thoroughly. He gave promise of becoming a devout and earnest teacher of the truth. Temperate in speech, wise in judgment—knowing his own rights but respecting the rights of others—a useful combination of qualities in a street preacher, who has to control the vagaries of an Indian crowd."

Ten years ago, when I was transferred from Salem to Madras, Mr. Devadasan came with me, and during the time we have been labouring together here he has proved himself a good soldier of Jesus Christ. May his future be brighter even than the past!

MAURICE PHILLIPS.

Madras, March 31st, 1896.

A FRUITFUL TOUR AMONG THE OUT-STATIONS.

Hanchwan, April 1st, 1896.

DEAR MR. COUSINS,—A brief account of a visit to our stations in the districts of Tien-Men and King-Shan may interest you. I am writing on board the boat, and under certain difficulties. Please, then, make due allowance for all imperfections.

Mr. Bonsey and myself left Hankow early in the morning of the 12th ult., and we reached Pah-tsze-nau on the 15th. The aspect of the country this year is very different from what it was in November of last year. Then the whole of the lake country was flooded, and we seemed to be sailing over a vast inland sea. Now the water is unusually low, the lakes and creeks are very shallow, and the boat, though drawing only a foot of water, has to push its way through the ubiquitous mud. As a consequence our progress has been extremely slow both to and fro.

On our arrival at Pah-tsze-nau we were welcomed by a large number of converts. The whole afternoon was given

to examining candidates for baptism. A list of more than seventy names was put into our hands by Mr. Yeh, our native evangelist in Tien-Men; but we examined only those with whom he expressed himself as satisfied. In the evening we had a very good service with the Christians, when twenty-three were baptized, of whom sixteen are adult believers. One of the baptized is a scholar, who was impressed by the preaching on our previous visit. Another is a man of considerable means, and likely to become a centre of influence in the part of the district to which he belongs. We had excellent opportunities of preaching to the heathen. On Monday morning

THE CHAPEL WAS FILLED FOR HOURS;

and more attentive and respectful congregations I have never preached to. There is a great work going on in the Tien-Men district. It is spreading in every direction, and with a rapidity that makes me feel anxious as well as thankful.

On Sunday night I had a new experience. An attempt was made to rob our boat, and two umbrellas were actually stolen. Had I not been waked up by the movements of the thieves, a cleaner sweep would have been made of our belongings. Last year there was a great flood in the districts of Tien-Men. There is much famine everywhere, and thieves and robbers are numerous in consequence. This will probably account for the visit paid to us on this occasion. It is the first time that I have been troubled by thieves in my wanderings in China.

We left Pah-tsze-nau about noon on Monday, and made a good run to Peh-hu-kou, which we reached on Tuesday afternoon. But for the shallowness of the water in the lake we would have got over easily and reached Tsan-Shih early on Wednesday. Our boat draws about one foot of water, whilst the lake gave us only about six inches. We tried hard to make our way through the mud, and succeeded in doing a quarter of a mile in two hours. Then the night came on, and we had to anchor. Presently the wind changed, and by the morning it was blowing furiously. There was nothing for it but to turn back, and lodge in the creek from which we came. Here we were compelled to stay for three days. Wednesday was a bitterly cold day. Thursday it rained, hailed, snowed, and thundered from morning till night. On Friday the wind was so piercing and cutting that I had to take refuge in my *p'ukai* (Chinese bedding). On Tuesday morning and afternoon it was so hot that life in the boat was beginning to feel oppressive. The change came on suddenly after sunset, and for three days we lived a North Pole life. On Saturday morning we started again. During the night it froze hard, and we found the lake covered with ice about a quarter of an inch thick. This we had to break up as we moved along. Our speed, as you may imagine, was snail-pace and something less. We did, however, manage to reach Tsan-Shih before sunset.

On our arrival at Tsan-Shih we found four chairs waiting us from Mr. Yang Yung-fah. Presently Mr. Yang himself

came on board to invite us to his house. We went in chairs, and spent a very pleasant evening with him and his aged father. He

GAVE US A SUMPTUOUS FEAST

—certainly one of the best I have ever had in China. I have known Mr. Yang for more than two years. He is the chief among the gentry at Tsan-Shih, and well to do. When I found out that he was an opium-smoker I pressed him to come to Hankow and be cured. His father, an old man of eighty-three, urged him to accept my invitation. In November last he came, and was completely cured. Whilst at the hospital he attended all the services, and left in possession of a good knowledge of the Truth, and entirely biassed in its favour. Both father and son are extremely grateful to us for the kindness and benefits received at the hospital, and are doing all in their power to show their appreciation. It is our intention to open a chapel at Tsan-Shih, and Mr. Yang is helping us in every possible way. There are many houses offering, and it is our intention to buy one of them at once. A house at Tsan-Shih is absolutely necessary in order to complete our arrangements for, and carry on, our work efficiently in the district of Tien-Men and King-Shan. Here will be, in all probability, the headquarters of the foreign missionaries appointed to take charge of the work in these two districts. From Tsan-Shih both Tien-Men and King-Shan can be easily and efficiently worked. The change in Tsan-Shih is wonderful. It used to be a little Hunan in Hupeh. Now a visit to Tsan-Shih is perfectly safe and pleasant. I wish someone would send me £200, in order to enable me to make the necessary purchases in this important town. It must be done. The only question is whether the burden is to be borne by us, or by our wealthier friends at home.

The next morning we started early for Tsau-Wu-kiai. Being a market-day, the place was crowded with people from the surrounding country, and a tremendous crowd followed me to the chapel. I did not venture further than the door. I turned round and asked them to follow me to a spot outside the town, where I would preach to them. Some two or three hundred followed, and two of the native evangelists and myself

PREACHED TO THEM

for about two hours. Whilst this work was going on in the open air, Mr. Bonsey and another native helper were carrying on a similar work in the chapel. We then had a service with the Christians. The chapel was full of converts—members and candidates for membership. Then came the examination of the candidates. We examined twenty-three, and were much pleased with most of them. We had another service in the evening, when eleven adult believers were baptized. This was a laborious day, and a day full of joy and gratitude.

Next morning, after an early feast given us by some of the converts at Tsau-Wu-kiai, we started for Shih-Pan-ho, a market town about five miles distant. On our way we

had to partake of another sumptuous feast prepared for us by Mr. Fung, one of our deacons. We arrived at Shih-Pan-ho about six o'clock in the evening. A large crowd was awaiting us, and we had to preach in the open air before entering the house. They behaved well, however, and we had a quiet time with them. In the evening we saw a large number of candidates. A goodly number had to be put off for the next visit; others we did not examine, the native evangelist not being satisfied with them. The house at Shih-Pan-ho is large, and Mr. Wei, our native assistant, has succeeded in making it a capital place for our purpose.

The next morning we had a remarkably good service. The large chapel was well filled with Christians and inquirers. Thus were

BAPTIZED IN ALL THIRTY-THREE PERSONS,

of whom twenty-seven are adult believers. After the baptisms, the Communion was administered—the first time ever administered in King-Shan by a Protestant missionary. In the evening we had another very helpful service, conducted by our evangelist, Mr. Chen. Others spoke, and spoke well. I don't think this day will soon be forgotten by the King-Shan Christians.

Early on Wednesday morning we started for a large village, distant from Shih-Pan-ho about four miles, called Sie-Kia-ta-wan. On the way we were compelled to partake of an excellent feast at the house of one of our converts. The ride to the Sie-Kia village was simply delightful. The King-Shan district is famous for its beautiful scenery, and the bit through which we passed on that day we felt to be very charming. When we reached the village, we found that a platform had been erected for preaching. Mr. Bonsey, Mr. Tien, and myself preached for about two hours to a congregation of some four or five hundred people. It was interesting to see the people coming in from the surrounding villages to hear us. They listened well, and treated us with the greatest respect. After the open-air preaching, we had a service in the house of Mr. Sie, when twenty-one were baptized in all—eleven adults and ten children. Then came another feast, and, after the feast, more preaching to the heathen. We were escorted back to Shih-Pan-ho in chairs, where we arrived about sunset. The work of the day was finished up with a prayer-meeting, attended by a large number of Christians.

The next morning about ten o'clock we left Shih-Pan-ho for Yung-Hing-Cheng, a market town distant from the latter place about twelve miles. It is now sixteen years since I visited this part of King-Shan for the first time. One of the most remarkable Sundays I have ever spent in China was spent there. It was my hope that the work commenced then would go on and grow; but in this I was disappointed. The men on whom I built my hopes failed us, and the work collapsed. Of late

A NEW AND DEEPLY INTERESTING WORK

has sprung up there, and it is an interesting fact to me that

this work, though not a development of the work of sixteen years ago, is intimately related to it.

The converts of Yung-Hing-Cheng sent two chairs, a pony, and several donkeys to bring us thither. We passed through a lovely country, and I enjoyed the walking and the riding immensely. I was often reminded of my beloved Wales, and my thoughts were often there, as one view after another opened up before my eyes. On our arrival we received a very warm welcome from our hosts, Mr. Lei Yeh-kau and his brother, Lei Teh-tau. After partaking of a feast at the brother's house, we went to the town, where we preached in the open air to a large and attentive audience. The evening was spent in examining candidates, and it looked at one time as if it would never come to an end. We were

AT IT TILL MIDNIGHT,

and even then the work was not finished. We were very much struck with the knowledge of the Truth evinced by the candidates, and often wondered where they had got it all from. The converts must have been very diligent in teaching each other. We were specially pleased with an old man of sixty-one and a little boy of eight. The old man heard me preach on my visit sixteen years ago, and was impressed then. His knowledge of the Truth is remarkable. He is also a man of means and influence. The little boy greatly astonished us with his brightness and intelligence. He answered every question with perfect accuracy and without the least hesitation. Three of the candidates are scholars—one a graduate, and two under-graduates. The graduate, also, was among my hearers on the occasion already referred to, and he has been reading Christian books ever since. Our host is a very fine young fellow, and so is his brother. Both are respectable farmers, and evidently much respected by their neighbours. Taking them all in all, the candidates of Yung-Hing-Cheng are as satisfactory as any candidates I have ever had to deal with.

On the following morning we had a most impressive service at the house of our host, Mr. Lei Teh-kau, when thirty-three were baptized in all, of whom twenty-eight are adult believers. After the service we were invited to a feast by Mr. Psai-Yung-tang, the

OLD MAN OF SIXTY-ONE,

to whom I have already referred. He asked the blessing himself, and I was very much struck with the patriarchal way he did it. Nothing could have been more appropriate or more beautiful. We then went to the town and had some more open-air preaching. We have a house in the town, which has been given to the Mission by a few of the wealthier converts. But it has not yet been fitted up, and if it had been we could not have used it for public preaching on this occasion, being altogether too small for our audiences. There is another house in the place which is much larger. We have suggested to the converts that they should exchange this for that. If they succeed in making the

exchange, we will help them to fit it up, and our services, the next time we visit the place, will be held in it. And here I may just state that the house at Tsau-Wu-kiai and the house at Yung-Hing-Cheng are gifts to the Mission from the converts. They have cost them 300 dols. A very handsome gift, I think.

We left Yung-Hing-Cheng the next morning for Tsan-Shih, and in the afternoon we left Tsan-Shih for home, which we hope to reach to-morrow.

No sooner did we arrive at Tsan-Shih than our kind friend, Mr. Yang Yung-fah, called on us with a present of fowls, fish, and eggs. He also went with us to see some houses, and in every way identified himself with us and our interests. It is wonderful how friendly these people can be when once you win their confidence and affection. The kindness of the converts on this visit has greatly impressed me with its reality and heartiness.

The baptisms on this visit stand thus:—

	Adults.	Children.	In all.
For Tien-Men ...	16	7	23
For King-Shan ...	77	21	98
	93	28	121

These are the pick of the candidates. We might have baptized twice or three times as many.

It would surprise you to see the number of idols that have been given up in King-Shan and Tien-Men. Most of them have been chopped up for firewood; but I have brought a goodly number with me to show to the Hankow Christians. If you would like to have them, it will give me much pleasure to send them on to the Mission House.

But the enemy is at work, and I am feeling somewhat anxious. The Roman Catholics in these two districts have been having it all their own way till now. Our advent seems to have raised their hatred, and they are now doing all they can to obstruct our work and injure our converts. It is my intention to call on the Bishop as soon as possible after my arrival at Hankow, and try to come to an understanding with him with regard to the matter. I hope to find him reasonable and willing to put an end to the evil.

Let me urge the claims of Tien-Men and King-Shan on the Directors. If the work continues to grow, as it now promises to do, we shall have thousands of converts in these two districts in the near future. There have been more than 250 baptisms in King-Shan alone since October, 1894, and there are hundreds there now waiting to be baptized. The harvest, indeed, is great, but the labourers are few. Will you not send us two men at once for these two districts? I don't ask for two men for each, but for both. Surely that is not asking too much, considering the claims of the work. The men sent should be unmarried, and one should be a doctor. Do what you can for us, and the converts of that region will join us in blessing you.—Yours faithfully,

GRIFFITH JOHN.

YOUNG WOMEN'S MISSIONARY BAND.

THE Young Women's Missionary Band held its first half-yearly meeting on Friday, May 29th. Tea and coffee were provided from six to seven, but the attendance then was not large, although more than forty members were present at the meeting which followed.

After a hymn and prayer by Miss E. Benham, Mrs. Colmer B. Symes, as President, opened the meeting. In her speech she alluded to the life of Elsie Marshall, and urged the members to take as their motto the title of the book, "For His Sake." She dwelt on the necessity of their obtaining fresh and correct information of the Society's work, and pointed out that those who were unable to speak publicly should endeavour to make Foreign Mission work the subject of conversation in private circles. She passed on a suggestion that members, while staying in country places, might help to stir up interest in the work by means of missionary literature and letters from abroad, which are there often difficult to obtain. Reports from various London churches would follow, which would probably be very suggestive as to methods of working.

Miss Thorn, of Forest Gate, gave an account of a successful effort which had been made there to increase the funds by means of missionary boxes and weekly subscriptions.

Miss Waghorne, of Croydon, stated that in addition to the ordinary work for the Society, magazines had been sent regularly to six Mission stations abroad.

Miss E. Heeps, of Forest Hill, gave an interesting account of the Malagasy evangelist supported by the Sunday-school. The interest of the children had been evinced by the presents sent by them both for the evangelist himself and for distribution as prizes in his school; the girls having made bags and needlebooks, and the boys giving marbles, pencils, &c. That this interest was intelligent was clearly shown by the knowledge which the children displayed of the details of his work and district.

Miss Woollacott, of Clapton Park, read an encouraging report of the work carried on there, and especially of the large amounts subscribed both to the Centenary and General Fund of the Society.

Miss Ethel Turner, of Almora, who excited considerable interest by appearing in Indian costume, gave a graphic account of a visit she had paid to a fair at Garhwal, and of the native rites and ceremonies performed there.

The Secretary stated that the membership of the Band had reached the number of seventy-seven, the churches represented being thirty-eight. Leaflets had been printed, explaining the objects of the Band, which were available for any who could assist in obtaining new members.

The circulation of missionary letters had been successfully started; but was limited by the comparatively small number of letters available. Members were asked to lend any they might possess in order that they might be copied for the use of the Band.

During the evening a recitation was kindly given by Miss Wilson, of Tollington Park. The meeting was closed at half-past eight.



CHINA.

RECRUDESCENCE OF PLAGUE IN HONG KONG. OUR work in Hong Kong, especially in the educational departments of it, is being a good deal interfered with by the recrudescence of Bubonic plague in that colony. There has been a steady increase in the number of cases since the New Year; there being an average of under two cases daily during January, four during February, five in March, and the numbers rose to an average of ten a day during April; 316 being reported during that month. Of somewhat over 700 cases since the year began, considerably over 600 have proved fatal, including a few Europeans. Just at the close of April, a student of the College of Medicine for Chinese, and one of the hospital coolies, both resident in the Alice Memorial Hospital, died of the disease, and cases have occurred in both our To Tsai and Wanchai chapels. To escape the sanitary precautions adopted by the Government, very many of the Chinese have removed their families to the mainland, and the result is that many of the schools are nearly empty. At the same time, rents are rising throughout the city, and not a few of the teachers, largely dependent on the Government grants-in-aid, which diminish in direct ratio with the numbers, are finding it difficult to make ends meet.

J. C. T.

ENCOURAGING SIGNS. THERE are encouraging signs in the work at Canton, and in the country districts attached to the Mission. One of the members of the Canton Church—a doctor—has offered to give his services freely on three mornings a week, if sufficient drugs and instruments for starting a dispensary are supplied. Others think of a scheme for reaching the better classes, and are prepared to subscribe towards the support of a school for teaching English, if the Mission will start one. There are hundreds in the city anxious to learn English. Mr. Wells feels that the time has come for the Mission to take a share in such work, and try to mould it on Christian lines, as has been attempted in India. From Ts'ung Fa and Poklo, and from an out-station of Poklo, where work has lately been started, hopeful letters have been telling of inquirers day and night in one place; of invitations from gentry, literati, and Buddhist priests in another, and requests for baptism in the third. Mr. and Mrs. Wells visited the Poklo district in February and March, and baptized ten people, five of whom were men and two women. In most of the villages the people had

never seen a foreign lady before, so that the excitement was great. Mr. and Mrs. Wells were much encouraged by this trip.

INDIA.

A VERY interesting meeting took place on Friday evening, March 20th, 1896, at the residence of Mr. J. N. Farquhar, Principal of the Bhowanipore Institution. It was called by the native Christian community of Bhowanipore to congratulate the Hon. M. S. Das on his appointment to a seat in the Bengal Council. There was a large and representative gathering of native Christian ladies and gentlemen of different missions and of European missionaries and their wives. Some members of the Zenana Mission were also present. After tea, Rev. C. N. Banerjea took the chair, and, addressing the guest of the evening, reminded him that he was baptized in the Mission, finished his education in the College, and graduated in arts and law from it. He was a prominent member of the church for years. Some years ago he returned to his own people in Orissa, where God had blessed him, and he had met with signal professional success. He had now come back, not only as an old friend, but as a member of the Legislative Council of Bengal. "We feel that honour done to you is honour done to us. We rejoice further, for you are the first member of the indigenous Christian community of the Presidency of Bengal who have received this high honour." The years he had spent in Orissa showed that it was possible for a Christian so to conduct himself as to deserve the esteem and affection of even Hindu and Mohammedan communities. The Rev. J. P. Ashton and Mr. K. C. Banarjea also spoke a few words of welcome to Mr. Das, who, in replying, said that other meetings, convened in Orissa to congratulate him, had awakened only feelings of the responsibility committed to him, whereas this meeting, with the friends of his youth, had been of immense help to him. Mr. Das enlarged on the necessity of native Christians taking part in all political movements in which the country in general was interested. The Christian community should not stand aloof from the non-Christian communities of India. He thought the Christian community of Bengal was behind their brethren in Madras and Orissa in some matters. The meeting was closed with prayer by the Rev. W. R. Le Quesne.—From the *Union Record*, published by the Christian Literature Society.

A BRAVE
CONVERT.

THE Rev. M. Phillips, of Madras, had the joy of journeying to Bangalore in April, to baptize a young man named Somasundram, who had, while a student at the Hindu Theological High School at Madras, come under deep conviction of sin. He belongs to a high caste, a caste next to the Brahman. His people are well to do, and

some of them are leading members of Madras society. When his uncle learned that he had placed himself under Christian instruction he beat him severely on two occasions, and his cousin also cruelly assaulted him. He bore the beatings without a murmur, and left his home rather than give up his intention of embracing Christianity. At first, he found shelter in the house of Mr. James Ratnam, evangelist, but, as it was not safe for him to remain in Madras, he was sent to Bangalore. The Rev. W. and Mrs. Joss were very kind to him, and did all they could to protect him from the malice of the heathen, and to prepare him for baptism. Mr. Phillips writes of him as being a fine young man, full of faith and of the Holy Ghost. The baptismal service was very solemn and very blessed. After receiving baptism, Somasundram read to the church a short account of his conversion, and of the sufferings he had endured. The native Christians were greatly affected, and received him with joy and gladness to the church.

NEW GUINEA.

THE Rev. A. Pearse, of Kerepunu, thus describes the opening of the new church at Bulea:—"We held our united meetings of teachers and scholars, with many church members, at Bulea, at the end of last year. We opened the new church there for worship on December 28th. It is a large wooden church, big enough and high enough to put Kerepunu Church inside. The teacher and people there wished to outdo us, and in most respects they have succeeded. The church is 66 ft. by 33 ft., ours 60 ft. by 30 ft. The people did all the work themselves, cut the timber at their sawpit sufficient to floor the building and to line the inside as well as the outside, made the thatch for the roof themselves, and thatched it, burnt their own lime for whitewashing, and all this at no cost to the Society. Besides this, they paid me for all the foreign materials used, such as nails, locks, bolts, hinges, paint, varnish, &c. It is the first church, as far as I know, in our Mission here put up entirely by their own voluntary labour, and paying all expenses. The Dedication Service was a most interesting one. After this service we held a United Communion Service, and received eight new members, the first-fruits from Papate. In the afternoon a Children's Picture Service was held. After this a Women's Exhortation Meeting. Between the services I held a conference with the teachers. After dark a magic-lantern exhibition. On Monday morning canoe and foot racing; in the afternoon all formed into procession, and marched with banners flying and the lively beating of drums. Between 700 and 800 joined in this march, singing as they went along, and at last forming themselves into a ring in front of the teacher's house, singing most enthusiastically, with the drums playing. At night we held our competitive singing; nineteen schools were represented, with 665 scholars. The singing was most praiseworthy, and it was difficult to select

those who excelled. Our school, as usual, got the first prize. On Tuesday, our reading, arithmetic, and writing examinations were held. Of 317 readers who stood up to read, eighty-one read without a blunder, thirty-six made two, and 119 failed after the second attempt. Many failed through fear who could read well; they said the books took to dancing before their eyes. Besides the 317 who took part in the competition, there were sixty-four others who could read, but did not attend, thus bringing the total number of readers up to 381. The Rev. A. E. Hunt, who was with us (together with his wife and family), conducted the arithmetic and writing examination, and expressed his satisfaction with the results. At night we held our Watch-night services. On Wednesday morning we gave prizes for needlework, samples of native mats, and straw hat plaiting."

"AFTER this," continues Mr. Pears, A HANDSOME COLLECTION. "the people gave their first contributions to the Society, and the amount given exceeded all our expectations. The people took the work in hand most heartily. This district is a very poor one. In these districts the people may work and get money. Many foreigners help by large offerings to swell the total. At first I really shrank from asking charity from such poor folks. Some, however, sold their curios and pigs to traders, many going to Port Moresby, sixty miles off, to sell theirs for money. It is really a mystery to me to know where the people got their money from. Our two villages here gave £11 1s., altogether £19 2s. in cash, 258 lbs. of rubber, say £22, 1 lb. of turtle shell, say 12s.—total, say £41 14s., besides curios."



THE Free Church of Scotland enters on the year 1896-97 with 157 missionaries, sent out to forty-nine central stations in India and South Arabia, Africa and New Hebrides Islands, Syria, Constantinople, and Budapest. These work along with, or control, a staff of above 1,000 Christian natives. Of the 157 missionaries from Scotland, 101 are men and fifty-six are women. Of the men fifty-eight are married, thus indirectly raising the missionary roll to 215 in all.

THE North African Mission will have the true sympathy of all kindred societies in the sorrow which has so recently overtaken it—viz., the terrible murder of Dr. and Mrs. Leach, and their little son. After doing noble work in the city of Tunis

for some years, Dr. Leach moved to Sfax, only last March, to open a new medical mission station. On the 5th May, just as they were retiring to rest, the assassins entered the house, presumably from the roof, forced their way into the bedroom, and there, with knife, poignard, and hatchet, they brutally murdered the doctor, his wife, and the five-year-old Charlie. Evidently robbery was the motive for the attack, for every box and bag seem to have been turned out. The baby-girl was unharmed, and is to be brought to England. This tragedy reminds us of that perpetrated on the Friends' Mission in Madagascar, last autumn, when Mr. and Mrs. Johnson and little Blossom were similarly called up to receive the martyr's crown.

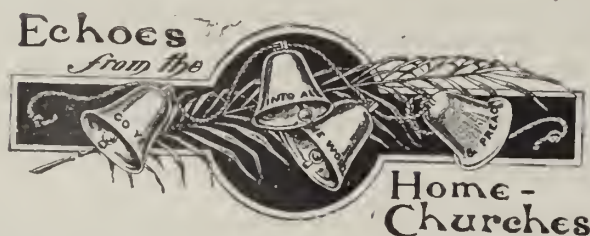
OUR Mission in Peking is benefiting from the new and wonderful system of teaching reading invented by the Rev. W. H. Murray. This missionary has for some years worked amongst the blind of the Chinese capital, although the war last year brought everything to a standstill. This system appears to be equally suited to blind and sighted Chinese. It is so simple that the most ignorant and dull men and women learn to read and write fluently in periods of from one to three months. Farm-women, who had gone into Peking for the winter, and who had joined our L.M.S. Mission there, have returned to their own homes, after two or three months, rejoicing in being able to write as fluently as their clever countrymen can do after years of hard study. The 408 sounds of Mandarin Chinese are represented by numerals, and the system is therefore called Numeral-type.

AMONGST the thousands of Armenians who have been so ruthlessly butchered by the Turks, nineteen men stand out in significant prominence. They are educated and refined Protestant ministers, whose only crime charged against them was faith in Jesus Christ. In every case the offer of life on the condition of embracing Mohammedanism was made, and in several cases time was allowed for consideration of the proposal. Since last November these nineteen ministers, one and all, have suffered a shameful death rather than give up the truth they held dearer than life.—*Evangelical Christendom.*

CHINA has lost one of her truest and noblest friends, David Hill, of the Wesleyan Mission in Hankow, who was suddenly called to his rest on Saturday, April 18th. To quote the words of one who knew him well: "He was a man wholly consecrated to his work—talents, fortune, health, all were willingly sacrificed on the missionary altar. His amiable disposition, his manly vigour, his deep spirituality, and full-blooded interest in contemporary events, made him a great power for good. His loss will be greatly felt in the L.M.S. Mission, and as for his own Mission, the loss is, humanly speaking, overwhelming." The Hankow District Committee of our Society's Mission have placed on record the subjoined Minute expressive of their estimate of the deceased:—

"That this Mission offers to the family of the Rev. David Hill, and to the Wesleyan Mission in Hankow, its deep and heartfelt sympathy on the occasion of the death of our beloved brother, Mr. Hill, though a member of the Methodist Church, and of its China Mission, was also, before all else, a man whose life was

devoted to the progress of the Kingdom of Christ, and every Mission in Central China felt the inspiration of his life, shared an interest in his prayers, enjoyed the benefit of his counsels, and received from him some of those countless acts of kindness which he was ever showing to all with whom he came in contact. To most of our Committee Mr. Hill had been personally known for many years, and by those who have known him the longest and the most intimately he has been most loved and most revered. By his death we feel that not only have we ourselves lost a true friend and fellow-worker, but that the Chinese Christians of our Mission have also been bereaved of one who was spiritually helpful to many of them. We pray earnestly that our Father in Heaven, who has so highly honoured and so richly blessed the ministry of His servant, will abundantly console the members of his Mission, both Chinese and English, in their present bereavement, and overrule, in His infinite wisdom and power, our common loss to the advancement of the cause of our Lord Jesus Christ."



MANY friends assembled at Walthamstow Hall, Sevenoaks, on May 21st, to celebrate the fifty-seventh anniversary of the School for Missionaries' Daughters. Dr. R. F. Horton presided, and in a sympathetic address alluded to the enormous sacrifice missionaries had to make in leaving their children. He regarded those who went out to teach the Gospel as the true aristocracy of the human race.

The new Treasurer, Mr. William Edwards, jun., made a strong appeal for increased support. But for timely legacies they must have closed their year with an adverse balance. The total receipts for the year amounted to £6,114. Miss Angus, Mr. Arthur Pye-Smith, and the Revs. J. J. Hawker, C. D. Helm, W. J. Price, and C. G. Sparham briefly addressed the meeting. The Rev. R. Wardlaw Thompson read part of the Lady Principal's report, and congratulated the teachers upon the high positions taken by their pupils in recent public examinations. He hoped that the quiet and unobtrusive nature of the work would not cause it to be forgotten by the Christian public.

SUMMER SCHOOLS and Re-unions seem to be the order of the present day, and the programme of the Cliff College Summer School, which begins on the 12th of this month, is a very interesting and attractive one.

For the modest sum of £3 3s. one may have the combination of helpful study and the inspiration of contact with well-known Christian teachers, with a fortnight's holiday in that most charming tourist district, the Derbyshire Peak.

The Rev. G. H. C. Macgregor, Dr. H. Grattan Guinness,

Mr. Glenny, Miss Lucy Guinness, and many other Christian workers are to take part in the morning lectures and meetings, while the afternoons are to be devoted to recreation of all kinds, and to expeditions to some of the many well-known picturesque and historical places of interest with which this locality abounds.

WEEKLY PRAYER MEETING.

THE weekly prayer-meeting in the Board Room of the Mission House is held on THURSDAYS, from 4 to 5 p.m.

At each meeting one of the Secretaries gives recent information of the Society's progress and needs abroad and at home.

At five o'clock tea is provided (a box being placed on the table to defray expenses), when opportunity is given for conversation with any missionaries able to attend.

The following ministers will preside during July:—

- July 2nd.—The Rev. G. E. Thorn, Lower Edmonton.
- „ 9th.—The Rev. F. B. Meyer, B.A., Christ Church.
- „ 16th.—The Rev. F. H. Stead, M.A., Browning Hall.
- „ 23rd.—The Rev. J. Milnes, M.A., Whetstone.
- „ 30th.—The Rev. A. H. Storrow, Falcon Square.

ANNOUNCEMENTS.

ARRIVAL IN ENGLAND.

MRS. BOWEN REES and two children, from MATABELELAND, SOUTH AFRICA, per steamer *Roslin Castle*, on May 31st.

DEPARTURES.

REV. W. E. COUSINS, M.A., REV. J. A. HOULDER, REV. J. H. HAILE and MRS. HAILE, MRS. STRIBLINO and child, and MISS FREDOUX, returning to MADAOSCAR, embarked per steamer *Grantully Castle*, May 29th.

MARRIAGE.

BEVERIDGE—GLASSON.—On April 2nd, at the Protestant Church, Apia, Samoa, by the Rev. W. E. Goward, assisted by the Revs. J. E. Newell and J. W. Hills, Sidney A. Beveridge, of Matautu, Savali, Samoa, youngest son of the late Rev. T. G. Beveridge, of Tsiarafu, Madagascar, to Ethel E. Glasson, eldest daughter of the late James Trembath Glasson, of Hampstead.

DEATH.

POOL.—On June 10th, at Thornton Heath, William Pool, late of the Madagascar Mission, aged 81 years.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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